THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.*"—II NEPHI 29: 11.

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THE ATMOSPHERE OF THE MILLENNIUM.

EDITORIAL FROM THE FEBRUARY NUMBER OF THE "YOUNG WOMAN'S JOURNAL."

FEW, even of those who took part in the unveiling ceremonies of the monument to the Prophet Joseph, could grasp the full significance of the great event. The fulfilling of prophecy and the signs of the times are read better and clearer, even by the watchmen on the towers, when the full day-dawn reveals their various significant features. Those who make history rarely have the time or the actual perspective to view in right proportions the relative importance of the events in which they take part. It is quite possible that the greatest history maker of modern times, the Prophet Joseph Smith, scarcely understood the profound significance of his daily acts and words. Even now, with the telescope of a century held to our eyes, the scene is still too close to our glass to be properly shown.

This fact is partly due to the friction of daily affairs, and especially to the simple naturalness with which every remarkable event happens. It is only on the stage and in novels that slow music accompanies tragedy, and that comedy and tragedy are separated. In life, our tragedies are so interwoven with our comedies that it is impossible to separate them. And miracles seem so simple when they are wrought before our very eyes that we wonder if they were miracles or only "happenings." It is when we look back on the road we have traveled that our memory calls up suddenly this or that feature in

the landscape that struck the fancy or chained the attention. While we were actually passing by, we were busy chatting with a companion, or trying to avoid the briars and obstacles in the roadway. We may have glanced upward at some beetling crag or at a splendid sunset; but almost immediately our attention was drawn by a jest from a companion, or a thorn from some overhanging tree pricked the cheek. When the silence of home and evening comes, then we revert to the history of the day, and one by one the strong details come out before memory's eyes, and heart and brain are busy with the everlasting things, while the trifles have faded and vanished from thought.

Ever present with that memorial company was the thought of the man whose life and death meant so much to our sad old earth. His birth and its environments, his preparation and the people by whom he was surrounded in youth, these things came constantly before the eyes. He was a man, above all things, to be loved. No mortal man ever appreciated more than he did the devoted love of family, of wife, children, and friends. How he did love! He once said that his whole soul was drawn out in response to affection shown to him. And that he possessed a marvelous power to draw men's hearts to him is widely attested by the extremely opposite classes of people who loved him with a devotion exceeding even the love for families. Just observe those who knew the Prophet and who declare they loved him as they loved no other man; the weak, the strong, the kind, the severe, the enthusiast, the hard-headed practical man, the cold and stern man, the sensitive and gentle, the woman, the child, all, all testify of his power to draw all hearts to him. What was it gave him that power? Do you know! A power it is, possessed in perhaps lesser degree by Brigham Young and by our present leader, Joseph F. Smith. I shall not answer the question, but rather let your own soul fathom this problem. With the power to win love, which Joseph possessed, came that corollary—the power to excite hate. And how men hated him, and do yet! As widely divergent classes hated him as loved him. And this well-known fact gave great stress to one important feature of the recent trip: the kindly, courteous treatment everwhere accorded to President Smith and his party, and the absence of false advertising and sensational reports of the journey and its meaning. No one fact proved more conclusively to the observant mind the swift oncoming of the reign of peace and righteousness.

It has been told us by our prophets that when the Millennium begins, it should begin with the people of God; moreover, it should come to pass naturally, simply, and without any particular heralding. And still again we are told only those who take part in that spirit and power would know of its existence. Others about them should be ignorant of this power. If each and every member of the memorial company were to tell of the most remarkable feature of that remarkable journey, he or she would say it was the gracious, loving influence which pervaded each heart and brooded like a benediction over every passing hour. One felt almost to hold the heart-beats still lest something should come to break into that heavenly influence. President Francis M. Lyman said that that influence should spread through the people, and it should form a part of every such future expedition. Do you grasp the significance of that prediction? With all this, each one who went upon that

journey took himself and herself along. All sorts of daily happenings, jests, laughter, lost hats, tiny pin-pricks of unintentional slights and forgettings—all these were a part of that two-weeks' journey. And yet, when evening dropped her sable curtains about the flying car, and the sweet girl voices led out in a hymn of praise, followed by a simple, earnest, deep-toned prayer, all the gaiety and small griefs spread quiet wings and flew swiftly away, and again each felt the exquisite glory of the happy companionship of God's Holy Spirit.

For those blessed ones who took this journey, for the blessed ones who work in the Temples, and for the missionaries abroad in the earth, there is no need to describe what the spiritual atmosphere of the Millennium will be. Peace without, and peace within! No accidents, no outer evils to mar the gracious spirit. Only the little inner weaknesses, the sense of personal unworthiness, or the momentary hurt because of some sharp word or unmeant slight, this was and is all that makes one to know that mortality is still about us. But even that deepest of all trials—a keen sense of personal unworthiness and weakness—even that fades and is lost in silent, sweet hope and peace when face to face with the monuments of God's grace and man's fidelity, or when gathered on Cumorah's Hill listening to a prayer for the whole world, or lifting heart and voice in praise and remembrance in the sacred grove where God Himself brought truth and revelation back to earth! And these things, all missionaries and Temple workers will understand. But if one is a wife, a daughter, a mother, a sister, and far away from Temples or missions or monuments, what then? Then, dear, my sister—that heavenly peace and glory can be thine, at day or night. When thou hast done some hard and strenuous duty—when life has forced some bitter trial of sacrifice or sorrow on thy heart—if thou wilt meet these things with patience and with trust in God, lo, suddenly the glory is upon thee! When least expected—you turn and meet a handclasp, or some one breathes a prayer upon your head, or in some quiet church the Holy Ghost comes down like liquid fire that melts the soul and floods the eyes with tears—all these are but expressions of the self-same force, and all are elements of heavenly atmosphere. And if thou askest why this spirit cannot linger with these, the answer spells one word—mortality! The darkness ere the light, and sorrow comes to teach the soul to understand pure peace and joy.

How many earnest hearts and souls are asking this eager question—what is the meaning of this event for the future? Scan the record of science, of invention, of art and of progress in every direction, if you would know what the century just past has meant to mankind. And note especially the mighty events which have marked this very last year; can you not see how fast the prophecies are being fulfilled? Then let the deep significance of this first formal return by the Church to build up the waste places of Zion sink into your mind. No man can tell how soon will come another such event; but that the upward pace of fulfilled prophecy is being rapidly accelerated no one can doubt who considers for a moment what has taken place in this one last short year.

And now comes the personal question: will you or I be a part of such future events? Will the exquisite beauty of the Millennium shine about you

or me, as it comes gradually to the earth? Or will we be of those whose ears are dulled by material cares and sordid daily burdens so we cannot hear the music of the spheres? That remains entirely with ourselves. We are all called; but only those are chosen who by their devotion to difficult duty garner the faith which enables them to grasp the significance and power of the great events about to take place. Some of us, it is true, by some fortunate or blessed circumstance of birth or condition are permitted to enjoy these rare blessings; but such good fortune will not always be ours; in the final test, only those who live for blessings will receive them. Pray then, my gracious friend, that you and I may be of that favored number.

A DISCUSSION ON THE "MORMONS."

THE "MORMON" QUESTION IS DISCUSSED BY A NEW YORK SOCIETY.

[Mr. John P. Meakin, of Salt Lake City, a non-"Mormon" lecturer, has been speaking to audiences throughout the States. On the evening of February 23, 1906, he gave a lecture before three hundred members of the Manhattan Liberal Club, of New York City, on "Utah and the Mormons." A special correspondent of the *Deseret News* reported the proceedings. The Mr. Schroeder mentioned in the report has been for many years one of the most unscrupulous vilifiers of the Latter-day Saints.—Ed.]

Mr. Meakin was introduced by the president of the club as follows:

"Mr. Meakin of Salt Lake City will address us to-night on the subject, 'Utah and the Mormons.' Although an Englishman by birth, Mr. Meakin is essentially an American, having lived in this country since boyhood. Mr. Meakin's experience as a dramatic reader, and also as a lecturer along fraternal lines has been most varied, taking him from San Francisco to New York.

"The belief that ultimately man will understand the true meaning of the fatherhood of God and the brotherhood of man, has led Mr. Meakin to study the social and ethical phases of American life from coast to coast. This has eminently fitted him to give a fair and unprejudiced opinion of the unique people among whom he has lived for thirty-six years in Salt Lake City, the capital of Utah.

"Mr. Meakin is not a member of any church. He is a Fraternalist, and is a prominent worker in the West with the Knights of Pythias, the Benevolent Protective Order of Elks, the Fraternal Order of Eagles, the Woodmen of the World, and the Maccabees. At the close of Mr. Meakin's discourse the subject may be discussed by the audience, allowing seven minutes for each person, members given the preference."

The lecture was of an hour and twenty minutes duration, and gave a lucid and unprejudiced account of Utah, past and present.

Mr. Meakin paid a glowing tribute to the brave pioneers and their work in Utah.

The doctrines of the "Mormon" Church were touched but lightly. The educational status of the community at large and women in particular and the life and character of Senator Smoot were dwelt upon.

The words "Every man's religion is mine to defend," elicited enthusiastic

applause. Mr. Meakin smiled and said, "Thank you. You are the first liberals I've found; most so-called liberals being bigots."

Mr. Meakin won the hearts of the audience, and at the close was warmly applauded.

When the subject was thrown open for discussion there was no response. But Mr. A. T. Schroeder, who had repeatedly given adverse lectures and criticisms, who is also a member of the club, was present. Cries for Schroeder were raised on all sides. So Mr. Schroeder took the stand, and giving the exact date of the establishing of the free public schools, left the impression that there were no public schools in Utah up to that time. He also stated that the leaders of the "Mormon" Church opposed education. John G. McQuarrie, who was present, and was the next speaker, stated emphatically that Mr. Schroeder's statements were false, as he had received his education in the public schools in southern Utah in a most obscure portion of the state.

After Mr. McQuarrie's remarks, a lady's voice asked, "Are women allowed to speak?" "Yes, yes," was echoed all around, when Mrs. Ruth Eldredge Meakin walked to the front, and in a somewhat frightened manner addressed the assembly. She said, in substance: "My parents are members of the Mormon Church. My grandfather, Orson Pratt, was one of the original Twelve Apostles, and I wish to correct some of the erroneous impressions created by Mr. Schroeder's remarks. I am no public speaker, and have no data. I believe Utah, in common with other states in the far West, did not boast of free schools until a comparatively recent date, but public schools she always has had, and in the early days these, I believe, were held not in government buildings, but in Mormon meeting-houses, freely donated for that purpose.

"I received my own education before the free system was established in Salt Lake City in public schools, and in the state university, and also read in my father's home Spencer, Huxley, Darwin, and other scientific writers, unhindered by my parents. So I could not refrain from correcting this misinformation."

A gentleman who was introduced as Mr. Eugene Smith, also a member of the club, arose and said:

"We have with us to-night living testimonials to refute Mr. Schroeder. They prove that Utah boasts not only of educated men, but ladies." He said he had always wondered at Mr. Schroeder's persistent attacks upon the "Mormons," as he was so liberal in other directions. "I have heard," Mr. Smith continued, "that he was once an attorney for the anti-Mormons at Washington. Maybe he still is, and that accounts for it."

Mr. Openheimer, a Socialistic leader, representing the Russian Jews, came next. He could not understand why these brave pioneers had so soon forgotten their wrongs; as he understood the "Mormon" people were the only denomination that failed to assist the Jews in Russia, and this Mr. Smoot, this good Mr. Smoot, if he was such a nice, kind gentleman, so free from corruption, he was out of place in the United States Senate; but what the gentleman principally wanted to know was, "what the heirarchy did with the tithing, and what they did to the serfs who refused to pay tithes." That's what he wanted to know.

Mr. Conway, an aged gentleman with a patriarchal appearance, also a writer on sociology, was the last questioner.

In a gentle, kindly voice he asked Mr. Meakin direct: "Can you tell me why this murderous prejudice dogs the Mormons so persistently? It can't be for moral reasons, for the social evil lurks everywhere. I've traveled all over the country, here and in Europe, and I am confronted everywhere by this mysterious abuse, for it is and always has been a mystery to me why the Mormons are so vilified."

Mr. Meakin now had fifteen minutes to answer all questions.

"I'll begin," said he, "by taking up Mr. Conway's question first. I don't know why the Mormons are so abused unless it is that they are a good people. Slander is a great deal like a snowball, as it rolls it grows. Now, for instance, my friend Schroeder—God bless him—got started and can't stop.

"Public opinion is a curious thing. I remember when a boy, while playing in my father's shop in London, of seeing an American newspaper with cartoons on its pages. It struck my childish fancy and has remained with me ever since as a powerful first impression which probably never would have been changed if I had remained in Europe. The cartoon was a leafless tree in whose branches sat an immense baboon with a human face, its long claw like fingers reaching for a huge single nut, on which was printed 'The White House.' Underneath 'Will He Get It?'

"I asked my father whose face that was? He replied, 'That's Abe Lincoln; he's trying to become president of the United States.'

"Yes, ladies and gentlemen, it was 'our' Abraham Lincoln, yours, and mine, and everybody's.

"Robert G. Ingersoll said: 'Abraham Lincoln was the greatest mind of our country during the fiercest civil war, and is now our gentlest memory.'

"I will now answer Mr. Openheimer. I am not sure as to whether Utah has helped the relief fund for Russia. I do know the 'Mormons' take care of their own poor. Tithing is no time compulsory, and I suppose is used for church purposes in the same way as the funds derived from pewholders and contribution plates are used in other churches; as a matter of fact, that's their business, and were it not impertinent I should quote the story of Timpkins and Simpkins. Timpkins met Simpkins and said, "Simpkins, what makes your nose so red?" "It glows with pride, sir, it glows with pride at not poking itself into other people's business."

THE TWO WIVES.

In a certain city there were two wives named Gerda and Hulda. Although their homes adjoined, these wives were in very different social stations, for Gerda was the wife of a very proud and very rich man, while Hulda was the wife of a humble artisan. Gerda's house was lofty and spacious, and was adorned with most costly and most beautiful things, but Hulda's house was a scantily furnished little cottage. The difference in their social stations did not, however, prevent Gerda and Hulda from being very friendly in a proper fashion, and the two frequently exchanged visits while the husbands were away from home.

One day Hulda was at Gerda's house, and Gerda said: "I must show you the painting we have just received from Paris. It is the most beautiful painting in the world, and it cost a princely sum of money.'

And Gerda took Hulda into an adjoining room and uncovered the picture; and for a long time Hulda stood admiring it in silence. It was indeed a masterpiece of art. Such beauty of conception, such elegance of design, and such nicety in execution had never before been seen. It was a marvel of figure, and color, and effect.

"Is it not the most beautiful picture in all the world?" said Gerda.

"It is very beautiful," replied Hulda, "but it is not the most beautiful picture in all the world."

Then Gerda took Hulda into another chamber and showed her a jeweled music-box which the most cunning artisans in all Switzerland had labored for years to produce.

"You shall hear it make music," said Gerda.

And Gerda touched the spring, and the music-box discoursed a harmony such as Hulda's listening ears had never heard before. It seemed as if a mountain brook, a summer zephyr, and a wild-wood bird were in the box vying with each other in sweet melodies.

"Is it not the most beautiful music in all the world?" asked Gerda.

"It is very beautiful," replied Hulda, "but it is not the most beautiful music in the world."

Then Gerda was sorely vexed.

"You said that of the picture," said Gerda, "and you say it of the music. Now tell me, Hulda, where is there to be found a more beautiful picture, and where more beautiful music?"

"Come with me, Gerda," said Hulda.

And Hulda led Gerda from the stately mansion into her own humble little cottage.

"See there upon the wall near the door," said Hulda.

"I see nothing but stains and marks of dirt," said Hilda. "Where is the picture of which you spoke?"

"They are the prints of a baby hand," said Hulda. "You are a woman and a wife, and would you not exchange all the treasures of your palace for the finger marks of a little hand upon your tinted walls?"

And Gerda made no reply.

Then Hulda went to the corner and drew forth a pair of quaint, tiny shoes and showed them to Gerda.

"These are a baby's shoes," said Hulda, "and make a music no art can equal. Other sounds may charm the ear and delight the senses, but the music of a baby's shoe thrills the heart and brings the soul into communion with the angels."

Then Gerda cried "'Tis true, O Hulda! 'tis true." And she bowed her head and wept; for she was childless.—Eugene Field.

An American contemporary reminds us that "the President of the United States, the Lord Chancellor of England, and—the Czar's cook, each receive a salary of $50,000 a year!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 29, 1906.

EDITORIAL

IF CHRIST SHOULD COME?

Writers who are on the lookout for subjects that will make a sensation, sometimes hit upon titles that draw attention for a time. A few years ago there was printed in America a book called, "If Christ Came to Chicago," and of course, the author had ample room to say many sensational and striking things with such a subject and such a city in which to lay his scenes.

The bill boards of the newsdealers throughout Britain recently bore this title in large letters: "If Christ Should Come to Manchester." The article was printed in *The Dispatch*, and was written by Guy Thorne, the author of the much talked of religious novel, "When It Was Dark." The article is a disappointing one, for it consists mainly of questions regarding what and how the Lord would do in such and such a case, dealing with the many problems of a big, wicked city; but to these questions there are no answers, neither suggestive answers given.

We quote a few selections. The opening paragraph is this:

"As one looks round, it really does often seem that when Christ died the religion of Christ died, too. Instead, we have the Christian religion. I assure you that this has become a very different thing from the religion our Lord preached under the hot sapphire skies of the east, among the purple vineyards and the ashen-grey olive trees."

No doubt the modern "Christian religion" is quite a different religion from that which Christ and His disciples preached. To the careful student and honest observer, there can be no two meanings to this; and yet, when the Gospel in its purity is brought to such as Mr. Thorne, do they receive it? Usually not. It is easy to exalt the doctrines of Christ now, but let it be remembered that it was not so easy even to accept those doctrines at the time they were promulgated. There was a stigma of shame, of unpopularity, of plebeianism attached to both the name and the doctrines at the time. The world imagines that these have been removed now in the broadmindedness and enlightenment of the age, but let an Elder of the Church of Jesus Christ of Latter-day Saints present Christ's doctrines anew to the world, and see how he and his teachings are received!

Mr. Thorne makes the following statements regarding Manchester, a city which he claims to know something about:

"Manchester is too much a place of Sunday religion. You put on your best bib and tucker, you attend your church or chapel—and it, in many cases, comes to this—you simply regard Sunday as providing you with (*a*) a means of proving your conventional respectability, (*b*) the best and most interesting social function of the week. You walk to church with your friends, you look at Mrs. So and So's new hat, you do the 'proper thing'—and for the rest of the week most of you do just absolutely nothing to fight the vice, the horrible vice and misery you see around you."

A little further on in his article he makes the following philosophic remarks:

"People in Manchester—and in most other cities, though I am writing of Manchester—are too prosperous. They are getting obese-brained.

"For example. Anybody can love his enemy after dinner. The milk of human kindness flows from a full udder, then. . . .

"It ought to stand till the next morning to prove its quality!

"Comfortable people—there are many in Manchester—make friends with the devil. He is certainly a fascinating person. The clothes of speciousness, the vestments of self-deceit are what he wears. He is often seen as an angel of light.

"And, in Manchester, there is a phrase which many people use to cover a multitude of sins. It provides a flattering unction (I should prefer to call it grease) for their souls.

"The phrase is 'Solid Lancashire Common Sense.'

"That is a good thing, used as so many good things are, for a bad and lazy purpose.

"When Christ came to Jerusalem, did He have 'solid Jewish common sense?' Did He mould Himself upon these lines?

"He did not. He was put in prison, tied up and flogged, and hung up to die between two common burglars."

It is easy to speculate on what people would do if "Christ came to Manchester," or any other place on this globe; and besides, it forms an interesting diversion. Perhaps, as Guy Thorne more than suggests, if such an event did transpire, the "Solid Lancashire Common Sense" would be brought into use, and the Divine Personage would be treated about the same as He was by His countrymen of nineteen hundred years ago. Human nature has not changed much from that time, and those in ecclesiastical authority and the well-contented, would no doubt cry, "Away with Him! He is a disturber of our ancient traditions, and therefore, of our peace of mind. What we have in the way of religion was good for our fathers and it is good enough for us. This Man speaks of revelation from His Father in heaven, He speaks of things which have long since ceased—are, in fact, no longer needed in this enlightened age"—and so, of course, He would be rejected.

Christ came to Bethlehem of Judea, and to Jerusalem, and to the cities of that olden time for a special purpose. That mission He filled. When He comes again to this earth, it will be as King of Kings and Lord of Lords to rule and to reign. Blessed are they who are on the lookout for that coming, and are ready.

N. A.

WHEN we read of a prominent preacher of New York, the Rev. C. H. Parkhurst, founding the "Society for the Prevention of Vice," we are led to wonder what is the use of his church organization if it isn't to do just such work?

The publishing department is now prepared to supply the following books: "Infidelity, Its Cause and Cure," by Nelson; "Simple Life," by Wagner; "Great Truths," by Jordan; and "Lambert's Notes on Ingersoll." All but the last named, which is sold for sixpence, may be had for one shilling each.

Copies of the photograph made at Delftshaven, Holland, may be obtained at this office. The cost will be about 1s. 10d., and they will be charged through the conferences in the same manner as books, so that no money need be remitted. Please send in orders at once, that we may be able to place a quantity order with the photographer.

In the catalogue recently issued an error occurs in the price of Doctrine and Covenants. The volume in roan marked 3s. 6d. should be 4s. 6d. Please change this in your catalogue.

FROM THE MISSION FIELD.

Additions to Nottingham Conference.—President Anthon E. Anderson of the Nottingham conference writes that two additions have recently been made to the Church in his conference. One of the baptisms occurred at Uttoxeter, and the other at Loughboro.

District Meetings at South Shields.—On Sunday, March 25, 1905, two successful district meetings were held in the South Shields branch of the Newcastle conference. President J. Marlow Taylor, eleven Elders, and a number of Saints and friends from the various branches were in attendance. A good spirit prevailed at both meetings. About one hundred and ten persons were in attendance at the afternoon meeting, and one hundred and sixty at the evening meeting. Tea was provided at the hall by the Saints of the branch for all who came from the other branches.

Baptisms at Carlisle.—The Elders at Carlisle send the following:

"We take pleasure in reporting that we held a baptismal service on Sunday the 18th, at which five candidates were baptized, Elder Edward S. Rich officiating. President J. Marlow Taylor and Elder Walter G. Paul, who were visiting here, gave some instructions to the candidates, and also urged those who had previously accepted the Gospel to continue faithful. The confirmations were all attended to at the Sunday school in the afternoon.

"On Monday the 12th a social party was held in the hall, which was attended by the Saints and a number of friends. We feel that very often much good is accomplished by these socials, many people becoming acquainted with us through them."

Openings in Cheshire.—President Hurst of the Manchester conference sends the following letter regarding the work in Cheshire:

"I take much pleasure in reporting the success of the work in Hyde, Cheshire, due to the hard and faithful labors of Elders Ambrose Hibbert and Brigham Casto, in that section.

"Elder Hibbert joined the Church in Hyde some twenty-five years ago. He emigrated to Zion, and has lived among the 'Mormons' in the valleys of the Rocky Mountains for over twenty years.

"He has now returned on a mission to his native land, and with his companion, has been doing missionary work among his old time friends, and the good people of Hyde. They have also met with some bitter opposition. Prejudice was so rife that they could hardly secure a hall in which to hold services. At last they obtained a room in a main building near the Market Place. By the aid of some kind friends they cleaned, papered, and seated the room, and advertised their meetings.

"The first meeting was held Sunday evening, March 18, at which there were twenty-one investigators present, besides a few Saints. This is indeed very encouraging. Several persons have expressed the desire to be baptized.

"The prospects for a good work in Hyde are very bright. In spite of some opposition, the Elders have many kind friends. By the invitation of one of his friends, Elder Hibbert attended the Wesleyan Sunday school, and was given permission to teach one of the classes. He taught the pure and simple Gospel of Christ from the Bible. But the good minister heard that he was a 'Mormon,' and accidentally meeting Elder Hibbert one day, he accused him of teaching 'Mormonism' in his school, and very forcefully told him never to enter that school again. Elder Hibbert's teachings had made a good impression on the students, and won for him many friends who did not uphold the minister's action."

Words of Appreciation.—We are sure the Saints in the British Isles appreciate the MILLENNIAL STAR, for whenever they have occasion to express themselves on the matter, it is about the same as the following from Brother Nicholas P. Pettersson of Sunderland, one of the recent prize winners:

"I was pleased, though somewhat surprised, to learn that I had been awarded one of the mission prizes, and in reply to your inquiry will say that I have no volumes of the STAR, so that any you might have would suit me, the older the better. You might think it strange my telling you that I have no volumes of the STAR, but the fact is that my father has taken it for many years, and for at least five years I have read every one through, but as I am now married, I have begun this year to subscribe for it myself.

"I may say that after reading the STAR for so long it has become quite natural for me to look forward to receiving it every week. Before ever the prizes were offered I got a few subscribers, and I hope that I shall still be able to obtain others, for I feel that I am hardly worthy to receive such a prize as you have awarded me for the new subscribers that I obtained.

"I was rather disappointed to see that such a few had taken any interest in the competition, though pleased to note that so many prizes have been awarded to the Newcastle conference, although the Norwich conference has done well to receive two mission prizes. I trust that much good will come

out of the competition, and hope the little magazine will be the means of causing many of the new subscribers to investigate the Gospel, and that they will be initiated into the fold of Christ. If such should be the case, then the competition will not have been so disappointing after all. I shall thank you to send me two of last Thurday's STARS, for which I enclose 2½d. in stamps to cover cost of same and postage. I intend to send those two numbers to friends in Utah, and when writing them I shall not forget to give them a gentle hint that they will be as welcome to subscribe to the STAR as the people are in the British mission."

Brother A. W. B. Bird of Middlesborough writes the following words of appreciation:

"Thank you for your note informing me of my success in gaining a prize for securing subscribers to the STAR. I may say, however, that my object in doing the little work that I have done was not alone to secure some temporal reward, but I felt it my duty, as I always have, to get Saints and friends to take this valuable little publication, knowing that by this means I would be assisting in spreading the Gospel of Jesus Christ. As president of the Mutual Improvement association, and teacher in the theological class of the Sunday school, I find it invaluable, especially in the latter at present."

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for April 8, 1906.

10. REPENTANCE.

1. Nature of repentance. Isaiah 55: 7; II Cor. 7: 9-11; Eph. 4: 25-32; Alma 7: 15.

2. Necessity of repentance. Acts 2: 38; 17: 30; II Nephi 9: 23, 24; 31: 17; Mosiah 4: 10; Alma 34: 16; Helaman 13: 6; III Nephi 23: 5; Mormon 7: 2-5; Doc. and Cov. 18: 12; 19: 15-18; 20: 29; 133: 16; Moses 5: 14, 15; 6: 57.

3. Repentance the gift of God. Acts 11: 18; Rom. 2: 4; II Tim. 2: 25.

4. Repentance difficult for the wicked. Acts 3: 19; Heb. 12: 17; Alma 24: 11; Doc. and Cov. 109: 50.

5. The repentant forgiven. I Kings 8: 47-50; Isaiah 55: 7; Luke 15: 7; Alma 5: 33; 34: 36; Helaman 5: 11; Doc. and Cov. 1: 32: 68: 24.

6. The repentant favored. II Nephi 30: 2; Alma 26: 21, 22; III Nephi 16: 13; Ether 5: 5.

HOW THE BOOK OF MORMON WAS TRANSLATED.

HOW GOD USES HUMAN AGENCIES TO GIVE HIS WORD TO MANKIND.

QUESTION: "Did Joseph Smith the Prophet, in translating the Book of Mormon, use his own language in translating the book into the English language, or did he use what appeared to him in the Urim and Thummim as the interpretation of the Nephite characters, and would it pass away before it was correctly written?"

Answer: We are of the opinion that the Manual for 1905-1906, prepared as a guide to the Young Men's Mutual Improvement association in the study of the Book of Mormon, will give a sufficient answer. But there is some conflict of opinion in consequence of statements purporting to have been made by David Whitmer and Martin Harris concerning the manner in which the Prophet Joseph obtained the interpretation of the characters inscribed upon the metallic plates, which were in "reformed Egyptian" hieroglyphics. The idea conveyed by those statements was that when the Prophet Joseph looked into the Urim and Thummim he saw the characters that were on the plates, and underneath them their meaning in the English language, and that when reading them to the scribe who wrote for him, the line would not disappear and another take its place unless it was copied correctly.

The history of the Prophet Joseph Smith, prepared from his diary, does not afford that information, nor do we know of anything authentic as coming from him which gives a description or explanation of the manner of translation of the Nephite record. One thing, however, is very clear to us, and that is, that whether in prophecy or preaching or translating, the man inspired of God is not simply a talking machine, but one who is divinely impressed and enlightened, and whose understanding is quickened and enlarged, but who still possesses all his faculties and the free agency which God has given to all mankind.

If all that was necessary for the Seer was to look into the instrument given to him as an aid in the work of translation, there would have been no real necessity for his possession of the plates, which he had to guard with such care. And if every word in English was supplied to him in the way supposed, it is not likely that any errors either in grammar or composition would be seen. We have not the slightest doubt that with the aid of those stones and the gift and power of God, Joseph was able to read the characters on the plates, and understand their full signification, and that he expressed that in the ordinary language to which he was accustomed and according to his knowledge in the use of it, just as a person who translates anything from an ancient or modern language, the understanding of which he obtains by the ordinary means, and who would give it in English, according to the usual phraseology to which he was accustomed.

The prophets of old who spoke and wrote "as moved upon by the Holy Ghost," though inspired by the same spirit, expressed that which was given to them in their own way and with those distinctive peculiarities which they each possessed. They were not acted upon against their own will or as automatons. As Paul has it, "The spirits of the prophets are subject to the prophets." Any

one who has enjoyed the spirit of revelation, either in prophecy, in testimony, in preaching, in interpretation of tongues, or in other spiritual gifts, knows what it is to receive light and truth by the power of God which He speaks forth in his own language and in his own manner and style. He who has not been thus inspired, may not be able to understand how the meaning of the characters on the plates was made clear to the translator so that he could express it in his own language.

But the important fact in this important matter is that Joseph Smith really received those ancient records, containing much of the history of this continent and an account of the dealings of God with the early inhabitants thereof; that he translated them into the English language; and that according to the testimony of the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, the voice of the Lord declared that they were translated "by the gift and power of God," and therefore they were translated correctly. As to the exact modus operandi, there is nothing on record that we know of as coming from the Prophet himself.

The great truth remains that we have the Book of Mormon, written in simple language and that such imperfections as may be found in it are, as it declares itself, "the mistakes of men," and that these are simply errors of language, of such small importance that the meaning is not obscured, but whoever reads may also understand. It gives a plain and succinct account of the manner in which this continent was peopled in early times, shows the origin of the present tribes of so-called Indians, unfolds the purposes of the Almighty concerning this hemisphere, expounds the principles of the everlasting Gospel, by obedience to which mankind may be saved, and testifies that Jesus of Nazareth was in very deed the Son of the Eternal God and the Redeemer of the world. These great truths are invaluable, and the question concerning the exact manner of the translation of the Book is comparatively of little moment.—*Deseret News.*

The Deadliness of Tea.—Dr. J. A. Rigby, one of Preston's leading medical practitioners states, according to the *Liverpool Weekly Mercury*, of March 10, 1906:

"I venture to say that the abuse of tea causes far more disease, far more pain and suffering, aye, and even far more material loss than the abuse of alcohol. The papers are full of inquiries as to the physical degeneracy of the English race. What factor is more undeniable than that the greatest difference in the dieting of the average Englishman, say, in the last hundred years, is the enormous increase in the consumption of tea? To enumerate the diseases caused by the abuse of tea is like writing a quack advertisement. It produces anæmia, constipation, chronic gastritis, flatulent dyspepsia, emaciation. It lays the foundation of gastric ulcer, and is the cause of irritability of the nerves and a whole host of nervous disorders. The difference is that if a man or woman drinks excessively of beer, its effects are more gross and perceptible, while in the case of tea, the effects, though equally or even more deadly, are more insidious, not as apparent, and not always, in fact very seldom put down to their true cause."

GOD'S DISPENSATIONS.

BY ELDER HENRY W. NAISBITT.

Come take a look, O startled soul,
On God's majestic universe;
And if the spirit will indite,
Translate it into pleasing verse.
The mighty worlds are born and die,
And from their debris new ones rise,
But long the fragments whirl about
Like dust that darkens earthly skies.
Aeons and changes all have had,
And dispensations in their turn;
Some good, and used, perchance some bad,
As good or evil they may learn.
All have been agents to themselves,
Yet subject to unerring law,
The law of progress Father sent,
That each eternal life may know.
Myriads of ages came and went,
In preparation for the right,
And He, His servants always sent
To give to all truth's wondrous light.

A backward look on earth, my soul,
A tiny speck, a grain of sand,
Part of the universal whole
Evolved by God's creative hand.
In preparation ages fled
Ere it was fitted for its place,
Till man, to life and death was wed,
And so began the human race.
Its dispensations have been filled
From Adam's, Enoch's, Abraham's days,
Then Moses, and successors new;
Messiah had the loftiest place.
He came to earth, was crucified
Two thousand years ago, it's said,
If measured but by solar time,
Which to our system is the head.
But in a greater, grander sphere
'Tis but two days. Where Father dwells
The pendulum swings earth's thousand years
To make a day, as Scripture tells.

A hundred years! What's this, my soul?
The latest, smallest, highest yet
Time's fulness on this tiny ball
To all its hosts, by Father set.
The Prophet Joseph came and found
That work for which he'd been prepared,
And bravely he his mission filled
Until a martyr's grave he shared.

The Father and the Son to Him
In converse made the Gospel plain,
And all the keys of Priesthood were
Through him restored to earth again.
He lived, he toiled, he wrote, and spake,
Unheeding all that did oppose.
In spite of earth and hell, did wake
The seeking soul, when truth arose.
By force and flame he blazed his way
As he through error's ranks went on,
So proved his mission, died at last
And proved himself God's favored son.

One hundred years to come, my soul!
What changes may this earth not see?
Or will it need a thousand years
To wake its sons and make them free?
Will the Millennium's dawn be seen
Ere flees one more celestial day?
Or will God's kingdom come between
The cycles as they pass away?
Will error's rule vacate its throne,
Will truth assert its right to reign,
When Gospel light o'er earth has shone,
And Jesus Christ hath come again?
These queries answer, O, my soul!
By faith in His appointed way,
And hour by hour thyself control
To work or wait as He may say.
Eternities may come and go,
Ere all His children shall obey,
But on each planet sun or star,
The word divine shall have full sway.

DIED.

BECKHAM.—At Salt Lake City, Utah, December 13, 1905, Nellie Louisa Beckham, aged 19 years. Sister Beckham left Norwich with her parents about four years ago.

THOMPSON.—At Ballsover, March 19, 1906, Malcoln B., infant son of George William and Ada Breedon Thompson.

CONTENTS:

The Atmosphere of the Millennium ... 193
A Discussion on the "Mormons" ... 196
The Two Wives 198
Editorial:
If Christ Should Come? 200
Editorial Notes 202
From the Mission Field 202
Sunday School Lessons for Theological Department 204
How the Book of Mormon was Translated 205
Poetry: God's Dispensations 207

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